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AN HISTORICAL SKETCH  
OF THE  
PRESBYTERIAN CHURCH  
—OF—  
FAYETTEVILLE, N. C.

---

ADDRESS

Delivered in the Presbyterian Church of Fayetteville  
February 3rd, 1889,

—BY—

REV. A. L. PHILLIPS,

*Alexander Leary Phillips*

PASTOR.

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Printed by request of the "Men's Home Missionary Society" of  
the Church.

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APPENDIX :

Names of the Ministers from 1755 to 1889, with Eldership from 1800 and  
Organization, and Membership November 1st, 1889.

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FAYETTEVILLE, N. C. :

J. E. GARRETT, PRINTER AND BINDER,

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Rev. J. H. G. G. G.  
1770

## SKETCH OF THE PRESBYTERIAN CHURCH, FAYETTEVILLE, N. C.

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Previous to the year 1800 several Presbyterian ministers, many of these directly from Scotland, preached here. The first was Rev. James Campbell of Campbelltown, Argyleshire, Scotland. He first settled in Pennsylvania, and subsequently came as a *home missionary* to North Carolina, settling at the Bluff. He died in 1781. He preached here in a private house occasionally in 1755. Says Rev. C. McIver, he was "one of the excellent of the earth, an eminent Christian, and an active, assiduous and useful minister of the Gospel."

The next minister to preach here was Rev. John McLeod, who came with a large number of emigrants direct from the Highlands of Scotland in 1770. He was a man of popular talents, solid worth and eminent piety. About 1773 he left America to return to Scotland, but was never heard from afterwards.

Rev. Dougald Crawford came from the Highlands about 1784, and preached several times here in the Court House. He was said to be a man of eloquence. In 1787 he returned to Scotland. About this time Rev. Mr. Tate, an Irish minister from Wilmington, N. C., preached here occasionally. For many years it was his practice to make extensive tours through the country, when he would baptize many children.

Rev. George Whitfield, the great evangelist, preached here several times, but the date of his visit is not known.

In 1786 Rev. Colin Lindsay and Licentiate Angus McDiarmid came from Scotland and settled over churches near here. They occasionally preached in town in the "State House," (as the present Market House was then called.)

began to keep a written record of its proceedings with a register. We find that "Mr. Turner was authorized to purchase for the church a large and small Bible, together with two portable books, each comprising Dr. Watts' metrical version of the Psalms of David, and such a selection of hymns as should meet Mr. Turner's approbation. On Sunday July 29, 1810, Col. Jno. Dickson was instructed to apply to the Legislature for an act of incorporation for the church. Previous to this time a lot for a church had been bought and deeded to the Town Commissioners to hold in trust for the congregation. It was held that the church couldn't legally hold property. At this time collections were taken once a month at the church door, notice of its object having been given the proceeding Sunday.

In Mr. Winslow's address before the Phoenix Lodge, in 1849, there is this reference to Mr. Turner: "Mr. Turner was a man of fine talents, of great amability and cheerfulness, with a vein of rich and pleasant humor running through his character. He died in October 1813, unusually beloved, and the great concourse who attended his remains to their final resting place afforded evidence of the respect all entertained for his character."

Of Mr. Turner it is written: "Possessing that openness of disposition which is easy of access we were all familiarly acquainted with him. \* \* \* As a man, as a minister, as an instructor of youth, as a friend, as a parent, as a husband, as a neighbor and as a Christian, Mr. Turner was pre-eminent. His private and public virtues, his zeal for the cause of religion and the conformity of his conduct with the precepts that he taught and the truths which he delivered, rendered him a blessing to his acquaintances and an ornament to society. In whatever character we view him, we find little to censure and much to admire. \* \* \* His nice and quick discernment made him seize at once upon the characters of men, and he would sometimes sketch them with great vigor of outline and boldness of coloring. Nothing ridiculous escaped his eye. \* \* \* His understanding was powerful; his imagination vivid; his piety great and unaffected."



Injured innocence or oppressed poverty never appealed to him in vain. During his last illness he waited his Master's will with great patience, and when dying triumphantly exclaimed: "Oh death! where is thy sting! O grave! where is thy victory!" His remains now lie buried in a neglected grave in the old cemetery.

The fifth pastor was Rev. Jesse H. Turner, of Richmond, Va., a brother of the former pastor. He arrived in February 1814, having agreed to be pastor for three years for \$800 a year.

At the beginning of his pastorate full records of sessional meetings begin and are continued to the present with but short interruptions.

He continued to serve the church till March 1, 1819, although his letter of resignation was written and accepted by the session on January 13, 1819. It was during his pastorate that the erection of the church building was undertaken. The following is an extract from the resolution passed by the session at the time of his resignation:

*Resolved*, That the thanks of this session be given to the Rev. Mr. Turner for his past faithful services and labors of love in this congregation; and that the session will ever retain a grateful sense of the important service and many distinguished instances of strict fidelity in the discharge of duty, and the numerous manifestations of affectionate attachment to his people, which have characterized his ministry in this place."

The "instances of strict fidelity to duty" are supposed to be disciplinary measures even against elders, &c.

The 6th pastor was the Rev. Wm. D. Snodgrass, of Pennsylvania, who was elected pastor May 26th, 1819. He continued pastor until his resignation, February 9th, 1822, to become pastor of the Independent Presbyterian church in Savannah.

\* \* \* \* \*

The 7th pastor was Rev. Robert H. Morrison, who continued to be pastor till March 20th, 1825. How much longer he served is not known. For the record from March 20th, 1825, to May 6th, 1826, is lost. Dr. Morrison is the father of Mrs. Stonewall Jackson, and still lives in

Gaston County at a great age. His wife was the daughter of General Joseph Graham, of Lincoln, and the sister of Governor Graham.

The 8th pastor was Rev. James G. Hamner, who was elected about May 1st, 1826. He resigned March 31st, 1829. Soon after his resignation his wife died—April 14th, 1829. During his pastorate the children were first, by act of Session, assembled in the church on the last Sabbath afternoon of each month for catechetical instruction. I find the following “note” in the records in the handwriting of George McNeill:

“The *church meeting* held on the afternoon of 10th September, [1826,] (the Lord’s day) was well attended. O, God! hear the prayers of Thy people, and grant an outpouring of the *Holy Spirit*—a revival in the *church*—that Thy *saints* may be *edified*, and sinners converted unto Thee—for Thy Son, our Saviour’s sake—Amen.”

This prayer might be copied and written on the door-posts of our churches of to-day. The prayer was answered, for, on November 4th, 1826, eleven persons were received on examination to membership. Of Mr. Hamner the record says, “The Session, with the liveliest sensibility, expressed their sincere regret that any circumstances should, in the opinion of their much respected pastor, render it necessary or proper to dissolve the endeared relation of pastor and people—which had for nearly three years connected him with this congregation with so much profit to the church, and as office-bearers in the same church, they take pleasure in testifying to his arduous and successful labors in feeding the flock and in calling sinners to repentance.”

The 9th pastor, Rev. Josiah Jas. Kirkpatrick, was elected Thursday, March 4th, 1830, ordained and installed June 17th, 1830, and died July 25th, 1830. The record says: “His race was short but glorious, for he obtained the prize; he died in the triumphs of faith—in the hope and comforts of the Gospel.” By his own request, his funeral sermon was preached by Rev. Jesse Rankin on Sabbath, September 5th, 1830, from the text Phil. 1:23, and he was buried by the side of Mr. Turner in the old Cemetery at this place.

The 10th pastor was Rev. Henry A. Rowland, Jr., who was elected Saturday, May 7th, 1831. On Sunday, May 29th, 1831, the church, with most of the town, was burned. Session asked the Assembly to appoint Mr. Rowland a missionary for one year. He took a trip North to solicit pecuniary aid, the result of which was that he collected about \$7,000 to help rebuild the church. Mr. Rowland resigned February 8th, 1834, to go to Pearl Steet Church, New York City. Though acting as pastor for three years he was never installed here. The Session thus addressed him, in a letter, on his leaving: "We have sat under your ministrations with pleasure, and received instruction; we have "taken sweet counsel together" as office bearers in the church of Christ, and we take pleasure in bearing witness to your fidelity and usefulness here in building up the church of Christ and in raising a temple for worship where 'our holy and beautiful house was burned up with fire and all our pleasant things laid waste.'"

The 11th pastor was Rev. Jas W. Douglass, of Virginia, who was elected March 24, 1834, and began his pastorate October 19, 1834. He died September 5th, 1837. His salary was \$800. During the summer of 1835 there seems to have been a great revival near here on Rockfish. The session met at Daniel McNeill's, on Rockfish, June 28, 1835, and received on examination 23 persons; at the same place, July 19, 1835, and received 16; at Mrs. Carver's on August 23, 1835, and received 9; again at Daniel McNeill's, August 31, 1835, and received 11; at Lallastard's, Bladen county, September, 18, 1835, and received 7; at McPherson's, September 20, 1835, and received 2; at Lallastard's, October 2, and received 7; same place November 13, 1835, and received 3, making a total of 78 in four months and a-half. The record says of him: "He was a faithful servant and an able, evangelical minister of the Lord Jesus Christ. His praise is in the churches and his examples will be lessons of instruction to all who knew him." His remains also rest in the old Cemetery and a monument has been erected to his memory.

The 12th pastor was Rev. Daniel McNeill Turner, who was a licentiate of "Charleston Union Presbytery," of South Carolina, when called here. He was elected November 27, 1837, and resigned October 13, 1840. In 1839 (April 27) the session was informed that he had undertaken for a few weeks the agency to solicit funds for the Donaldson Academy. On June 4th he was requested to continue his work. August 10th, 1839, a minute was adopted with regard to certain "distractions that have existed and of the necessary alienation of feeling which they have produced."

In April, 1840, the session, for the first time recorded, took notice of the great mission work of the church. There is an elaborate preamble to its action, in which the following sentence occurs: "Feeling our responsibility as office-bearers in the church of Christ to promote his cause, by removing, as much as in us lies, the moral darkness of ignorance and superstition, and in redeeming our lost race from the thralldom of sin, we as a session own it to be our duty to give encouragement and aid to the General Assembly's Boards of Foreign and Domestic missions. Therefore we will take up collections annually and will contribute to these objects according to our ability, and use our influence in the congregation to obtain the free-will offering of all in this glorious and sacred cause." Accordingly they appointed a month for each of these causes, Foreign and Domestic Missions, Sabbath Schools, Distribution of Tracts and Bibles, and Education.

From Chester District, S. C., whither Mr. Turner went for relief from some pulmonary trouble, he wrote September 28, 1840, a long letter tendering his resignation to the congregation. In it he alludes to some differences between some of the session and himself about church matters. The session replied (January 7, 1841): "As a pastor you had our humble prayers; as a friend you had our sincere sympathies and best wishes, and as a man you had our respect and regard. And if anything, at any time, occurred to abate or suspend these friendly and Christian feelings on our part, (of which, however, we are not sensible), we

heartily deplore such occurrence. And now, that we are separated, permit us, for ourselves and for the congregation we represent, to tender you the devoted affection of our hearts."

The 13th pastor was Rev. Adam Gilchrist, who was invited to preach for a year as stated supply on January 14th, 1841; was installed pastor February 27th, 1842, and who, after faithful service of nearly twenty years, died March 27th, 1861, in ———, Florida, whither he had gone for his health's sake. Judge Shepherd was the author of the paper adopted by Session at his death. The paper is a model of its sort. Would I could quote it all! A few extracts will be of interest: "He had seen the children whom he had baptized in infancy coming forward under the blessing of God upon his ministry, and in profession of faith declaring themselves to be on the Lord's side. \* \* \* He had seen the Word of God, "the Sword of the Spirit," made quick and powerful in his preaching and many added to the church of such as shall be saved. While he was firm in his conviction of truth and warmly attached to the standards of his own church, he was not given to controversy and doubtful disputation, and was wholly a stranger to dogmatism and intolerance. In the church and in society, in all the walks of life, he was beloved and respected as an earnest, faithful Christian and a good man. His example was worthy of imitation in his forbearance, discretion, prudence and moderation. While he held in Presbytery and in Synod a high rank as an evangelical minister, as a theologian and scholar, there was nothing in these from which he seemed to think that the eye of any should be turned towards him. He was humble before God in all places, and while he had talent, rare scholarship, and much in which the men of this world might take delight, he enjoyed these as the gifts of his Heavenly Father and not as riches which his own hand had gotten." His memory is surely blessed, and even yet sweetens the lives of many who now hear me.

The 14th pastor was Rev. John M. Sherwood, who came from Orange Presbytery, was elected pastor May 30th,



1861, and installed November 30th, 1861. He resigned his pastorate November 23rd, 1867, to become editor of the *N. C. Presbyterian*, with which paper he had been connected prior to its destruction by Sherman's army in March, 1865. His death occurred January 6th, 1872. Mr. Sherwood was here during the trying years of the civil war. At a meeting of the Session on January 11th, 1862, Judge "Jesse G. Shepherd, delegate to Presbytery, briefly recited some of the leading matters disposed of in that meeting; of the papers prepared by Rev. F. K. Nash as chairman of the committee—assigning the reasons why this Presbytery should dissolve its connection with the Presbyterian Church in the United States of America, and then described how these papers, after a solemn appeal to God in prayer, conducted by the Rev. Hector McLean, were adopted unanimously, the roll being called and each member voting "aye." At this Presbytery four commissioners were elected to meet with the commissioners of other Presbyteries through the Confederate States in the city of Augusta, Georgia, on the first Wednesday of December, A. D. 1861, the 4th day of the month. Rev. Hector McLean and Rev. F. K. Nash, of the clergy, and Dr. James H. Dickson and J. G. Shepherd of the eldership, were the commissioners chosen."

April 17th, 1863, the Session considered the proposition made by Presbytery for each church to raise a fund for the education of the children of soldiers dying in the military service of the country. A committee was appointed to report on the subject. They reported recommending the appointment of an agent. Judge Shepherd was appointed, and I find his report, the substance of which is that there were five such children in our own Sunday School, and the whole number would not exceed twenty. The credits on the subscription fund were as follows:

By am't Confed. bonds, 7 per cent. (invested at par),	\$3000 00
One school bill paid, - - - - -	6 50
Unpaid subscription, (good), - - - - -	200 00
1 six per cent. Confed. bond, - - - - -	200 00
Cash in hand, - - - - -	18 50
	<hr/>
	\$3425 00

Although Mr. Sherwood's work extended through the war, the church seemed to prosper in many ways. In assuming the editorial charge of the *N. C. Presbyterian* the second time he exerted an influence for Christ and Presbyterianism which was felt throughout the State. "In parting from you as our pastor," wrote the committee, "we declare our own assurances of good-will and affection, and we utter the same from the congregation to whom you have ministered through many years of trial, and sometimes of anxiety and distress."

The 15th pastor was Rev. H. G. Hill, who was invited December 26th, 1867, was elected pastor January 20th, 1868, and installed July 11th, 1868. His letter of resignation was read before a congregational meeting Monday, April 26th, 1886.

The 16th pastor, Rev. A. L. Phillips, was called October 12th, 1886, and was installed Sunday, December, 5th, 1886.

#### REV. COLIN MCIVER.

Though this distinguished servant of God was never pastor here, yet his influence was powerful in the town. He came here about 1809 to teach with Rev. W. L. Turner. On July 31st, 1815, he was elected stated clerk of the session, though not a member of the court. At the same time he was requested to prepare a sketch of the church. This he did, and the sketch is now recorded in the records of the session from 1755 to 1814. He was a man of great sincerity of purpose, of ardent and constant attachment to friends and courteous to all. At all times he was ready to preach the Gospel. He was tenacious of his opinions, and at times would earnestly contend for them. "He was an intelligent, clear-headed, warm-hearted, thorough-going Presbyterian of the old style," and had very little patience with new ideas about church order, &c. He was an ardent Mason and was chaplain of Phoenix Lodge at the time of his death, January 19th, 1850. Of him Mr. Winslow, in the address referred to before, says, "Untiring in zeal, uniformly consistent, scrupulous in the discharge of his duties, unwavering in his re-

ligious principles, with a mind well cultivated and stored with information, he was most highly appreciated where most intimately known." At his death the Lodge resolved \* \* \* \* "That his memory will continue green among the members of this Lodge, even as a sprig of Cassia, and fragrant as the incense he was wont to offer upon our altars."

The following is believed to be a complete list of the Ruling Elders of the church:

Robert Donaldson, died between 1805 and 1808.

Duncan McLeran, died about 1822.

David Anderson, ordained in 1800, died April 9th, 1844.

Duncan McAuslan, died between 1805 and 1808.

Archibald Campbell, died 1804.

Col. John Dickson, died about 1822.

These six composed the first session of the church at its organization in 1800.

Charles Chalmers, M. D.

Isaac Hawley, ordained about 1805, died between 1805 and 1808.

Elisha Stedman, died September 29th, 1832.

David D. Salmon.

Dolphin Davis, died November 8th, 1818.

William Warden.

John D. Burch, ordained February 18th, 1816.

Col. Abraham Stevens, ordained January 24th, 1819, died 1822.

Gilbert Eccles, ordained May 18th, 1823, died December 9th, 1831, aged 83 years.

William Broadfoot, ordained May 18th, 1823.

George McNeill, ordained November 8th, 1823, died April 23rd, 1865.

Judge Henry Potter, elected between June 7th and 24th, 1826, died Sunday, December 20th, 1857.

Dr. M. McLean attended his first meeting of session December 3rd, 1828, was dismissed to Cheraw, S. C., December 9th, 1829.

D. A. Davis, first attended session March 10th, 1831, dismissed to Salisbury August 14th, 1837.



Williamson Whitehead, recommended June 29th, 1830.

James Miller, ordained January 15th, 1832, died June 4th, 1840.

Harvey Leete, ordained March 5th, 1837, died June 23rd, 1852.

James Martine, ordained February 18th, 1844, died October 9th, 1864..

John McDonald, ordained March 5th, 1837.

Edward Barge, ordained February 18th, 1844, died August 8th, 1868, aged 89 years.

John McArn, ordained February 18th, 1844, died April 7th, 1845.

John C. Latta, ordained February 18th, 1844, removed to and died in Wilmington, N. C.

Jesse George Shepherd, ordained January 7th, 1853, died January 13, 1869.

James Banks, ordained January 7th, 1853, dismissed to Florida, January 7th, 1860.

Bart. Fuller, ordained February 21st, 1858, removed to Durham in the year 1880, and died November 28th, 1882.

Duncan McLaurin, ordained February 21st, 1858. Died in Florida.

William B. Wright, ordained 1st Sabbath in May, 1865, died February 12th, 1880.

William McL. McKay, ordained 1st Sabbath in May, 1865, died April 6th, 1877.

Milton Rose, ordained April 1869, died August 9th, 1871.

J. G. Yates, ordained April, 1869.

William Warden, ordained October 1st, 1871.

M. E. Dye, ordained October 1st, 1871.

Dr. J. Small, elected September 23rd, 1877, died February 14th, 1885.

E. T. McKethan, ordained May 23rd, 1880, died June 10th, 1888.

S. C. Rankin, ordained May 23rd, 1880.

G. P. McNeill, ordained February 6th, 1887.

J. W. McNeill, M. D., ordained February 6th, 1887.

G. G. Myrover, ordained, February 6th, 1887.

Time would fail me to speak of each of these departed brethren. Some of them were men of very marked individuality and power, and have left their stamp upon our town as well as upon the church. Without intending to disparage others, I will simply select from this list a few for detailed mention.

Mr. Robert Donaldson was one of the most prominent men ever in this community. The sessional records speak only of his death. In an address delivered before Pœnix Lodge of Masons in 1849, by Edward Lee Winslow, there is the following brief mention of him: "The first named, Robert Donaldson, generally beloved, a merchant of the highest standing, whose descendants yet survive and maintain the standing and respectability of their ancestors, beloved most where best known." Among these descendants was Robert Donaldson, who removed to New York, who gave to the church the present manse, and whose name will be ever gratefully remembered by Fayetteville as that of the generous founder of "Donaldson Academy and Manual Labor School." This famous academy has been an incalculable blessing to this whole region, for from it have gone your fathers and grandfathers into every station of life. Some competent hand should trace its history for the public eye.

David Anderson lived to be 78 years old. Of him the record says: "Our venerable brother, having been, from the first organization of this church, a ruling elder, and having for a space of more than forty years sustained an irreproachable character as a member of the church—distinguished for his love of peace, for his consistent walk, for his steady adherence to the doctrines of the Gospel as comprised in the formularies of our church—for his constancy in the discharge of the duties of his office and for his humble reliance on the merits of the Saviour, as the only ground of his hope, we cannot but regard his death as a great loss and as the extinction of a burning and shining light that shineth more and more unto the perfect day. As his life was distinguished for peace and quietness, so his death was without a pang, and it

may be said of him, as of Stephen of old, "He fell asleep."

Of Elisha Stedman, who died at the age of 67 years, the record says: "His honesty and stern integrity of heart and of purpose—his experience in the business of life, aided by a sound judgment, and influenced by a sincere desire to relieve the distressed, rendered him a prudent and safe adviser, and one highly useful in the various stations which he occupied in social life. His memory is embalmed in the hearts of the poor and destitute. He had been Ruling Elder \* \* \* for thirty years, and was one of its main pillars."

David D. Salmon was, I have been informed, the first person to introduce a question book into the Sunday Schools of Sampson County. Of course this made an epoch in their management and teaching.

It is probable that no man of his day, exerted a more wide-spread and powerful influence in the community than did George McNeill. His residence and store at the foot of Haymount were the scenes of large and hearty hospitality and great business activity. His trade extended far into the interior of the State. His opinion carried weight in determining any line of action. For some time he was clerk of session. During the last year of the civil war, when the sun of the Confederacy was setting forever, when thousands of hearts and homes were desolate, our church was bereaved of this venerable saint. Judge Shepherd prepared the memorial, which says: "Mr. George McNeill, the oldest officer of this session, died at Fayetteville, the 23rd of April, 1865, in the stillness and quiet of the Sabbath day. He had been for years failing in health, and frequently had his family felt the alarm that each attack of sickness might be his last. For 49 years our deceased brother had been a member, and for 42 years a Ruling Elder, of this church. No man was more devoted to the faith and standards of the Presbyterian Church. As an office-bearer, as Superintendent of the Sunday School, as husband, father, master, as a faithful and patriotic citizen, he has left behind him the impress of his well spent life, and his good works do

follow him." Mr. McNeill possessed some traits of character which were strongly marked and made him known and read of those around him. He was a man of great directness, candor, independence and hopefulness in things concerning both the Church and the State. Warmth of heart, strong affection, liberal hospitality, and earnest desire for the good of others, were conspicuous in his life. Two of his sons had been given to the work of the Christian ministry—both of them most acceptable to the church and greatly blessed in their labors of love while on earth. But the sons in the prime of life had been called away to meet their Redeemer ere the venerable father found his eternal rest. Now in glory, all, with a dear sister and daughter added, (a sister and daughter who preceded the father but a few hours), they rejoice around the throne and adore the Author of all good and mercy! Both father and daughter were buried at the same hour. The most precious legacy of this great and good man to our church is found in the lives of his grandchildren, now consecrated to the Lord Christ.

Henry Potter, for many years a Judge of the United States Circuit Court, came to Fayetteville in 1826 from Raleigh, where he was a Ruling Elder. Himself appreciative of the good things of this life, his house was the place of a most extended christian hospitality. He was clerk of Session from December 11th, 1826, to January 8th, 1853, a period of more than 26 years. His increasing years may be plainly traced by his hand-writing in the records. The record says of him: He was noted for the readiness and zeal with which he discharged all the duties of \* \* \* \* He was a devoted member of the church, an ardent admirer of its doctrines and government. In earlier life, while he had physical ability to engage constantly in active duty, he was at the head of our Sabbath School—untiring in his efforts to sustain it as a nursery of piety and morality—untiring in his efforts to preserve the purity of the church in its discipline, its order, worship and faith."

Jesse George Shepherd, for some years a Judge of our Superior Court, was an Elder of very great influence in

our church here and in the courts of the church at large. He was clerk of session from January 8th, 1853, to January 13th, 1869—about sixteen years. I cannot do less than copy the whole minute adopted at his death by the session. As an example of pure rhetoric, clear analysis of character and appreciative judgment it is a model:

"Jesse George Shepherd was admitted to the communion of this church by certificate on the 15th of July, 1843, and ordained a Ruling Elder therein on January 7th, 1853. About the 2nd of April, 1853, he was appointed Clerk of Session, succeeding the venerable Henry Potter, which office he filled until his death on 13th of January, 1869. This is the outline of his christian life, but the filling-in, done by a faithful and competent hand, would show how simple and trustful was his faith, how pure and blameless his life, how warm and glowing his love, how fervent and constant his zeal, how devoted and untiring his service in the cause of Christ and His Church, to which he gave himself freely, fully and without reserve.

The character of the man was well exemplified in the type of piety which he exhibited. Naturally sensitive and shrinking in all that concerned himself in his contact with the world, he scrupulously avoided even the appearance of evil. Confident in the deductions of his own reason, in those matters which related to his professional life and practice, he grasped the truth of God firmly and boldly. He loved its pure fountains and sought them for undefiled and refreshing waters, for grateful rest and shade, for quiet relaxation and repose from the burden and heat of a busy and often perplexing life. He felt his dependence, strong as he was in the principles of godliness, upon the promised aid of the Spirit; and the filial reverence with which he addressed God as "Our Father," the deep and earnest tones in which he pronounced this hallowed Name, was a marked feature of his prayers when he led the public devotions of the people.

His influence was felt for good, beyond the limits of his own church. Those qualifications which made him an able jurist, a skilled and powerful advocate in our courts of law, fitted him pre-eminently for usefulness in the judicatories of the church. We have felt his power in the church session; Presbytery was familiar with his wise counsel; Synod knew and esteemed very highly in love for his work's sake; and the General Assembly, in a most trying period of its history, committed important trusts to him for execution, as to one whose praise was in the churches. He ruled well in the house of God; and, being well taught in the Word, did not forget to communicate of his knowledge for the edifying of the body of Christ.



At all times and in all things he was ready for the discharge of any christian duty, and by his work and conversation he preached the Gospel to those who looked upon his blameless character, which was but the outgrowth of the vital principle of life within.

We turn away from the honors and distinctions which he achieved amongst his fellow-men in the dusty arena of forensic and political strife. They were to him but the bubbles of an hour's enjoyment. They are not worthy to be compared with that crown of dignity and honor which he won as a faithful servant of the church and to that crown of glory which he wears now, as we confidently believe, amongst those who have been made kings and priests unto God. His example is left for our imitation! Though we may follow him afar off, yet by that same grace upon which he leaned and to which he constantly looked, we may become, in our humble measure, like him, ensamples to the flock over which the Holy Ghost hath made us overseers.

Invoking, therefore, this same divine assistance, let us thank God for the good profession witnessed by our departed brother, and take courage for the trials of the way that stretches out before us, that like him, when we rest from our labors, our works may follow."

Bartholomew Fuller was for many years one of the leading elders in our church, as he was also a leading lawyer in the town. He was clerk of session for——years, succeeding Judge Shepherd. In 1880 he removed with his family to Durham, where his usefulness in the church continued till his death, November 28th, 1882. For some time he ably edited the *N. C. Presbyterian*. He was a man of great power and fluency of speech. He frequently led public service in the absence of the pastor to the great edification of the congregation.

James Martine was for many years a prominent Elder. The record says of him: He was "conspicuous in his labors of love, full of earnest and fervent spirit—warm and active in his piety and character as a christian—faithful and attentive to duty—prayerful—delighting in the worship and ordinances of the house of God and in the society and communion of fellow-christians—"given to hospitality"—zealous of good works. Our deceased brother had been forty years a member and twenty years a Ruling Elder in this church,

and for its welfare, prosperity and growth had shown a deep concern." On his way to his home on Haymount, Sabbaths after church-service, he would fill his large vehicle with guests for dinner.

William B. Wright was a prominent member of the Bar—of commanding appearance—wielding a wide influence—and respected by everybody—a truly honest, good man.

Wm. McL. McKay was a native of the town, of a well known Scotch family—a distinguished member of the Bar—and of wide influence in this section of the State, open, generous and the friend of everybody.

Time and your patience alike fail me to speak of the other noble men who have helped to make the name of "Presbyterian Elder" a synonym of all that is honest, just, true, faithful and godly. Their names are written in the Lamb's book of life.

#### DEACONS.

It is worthy of note that our church here had no board of deacons until 1858. Up to this time its finances were managed by the session and trustees, after the manner of the church in Scotland.

The following list will be found to be correct, or very nearly so:

G. W. Williams, ordained February 21st, 1858, dismissed to Wilmington April 28th, 1867.

W. B. Wright, ordained February 21st, 1858.

James B. Ferguson, ordained February 21st, 1858, died May 1860.

Wm. McL. McKay, ordained February 21st, 1858.

Hugh Graham, ordained February 21st, 1858.

H. C. Robinson, M. D., ordained February 21st, 1858, died September, 1861.

C. A. McMillan, ordained February 21st, 1858, died about July 6th, 1875.

These seven composed the first board.

Joseph Utley, died May 20th, 1877.

Robert Johnson and E. T. McKethan, ordained March 8th, 1868.

M. E. Dye, Warren Prior and S. W. Skinner, ordained March 28th, 1869.

Alexander Graham.

G. P. McNeill and W. L. Hawley, ordained November 29th, 1874.

Dr. J. W. McNeill, ordained January 24th, 1875.

G. G. Myrover, ordained, January 17th, 1879.

W. F. Leak, R. M. Prior, W. G. Hall and A. E. Rankin, ordained February 6th, 1887.

Most of these brethren are with us. I must leave the record of their characters and deeds to another hand.

Mr. G. W. Williams moved to Wilmington in 1867, and is now an honored and active deacon in the 1st Presbyterian church there.

Messrs. Wright, McKay, McKethan, Dye, G. P. McNeill, G. G. Myrover and J. W. McNeill became Elders.

Mr. James B. Ferguson, "a member, efficient and exemplary in all the relations of life, died after a painful and wasting sickness of several weeks."

H. C. Robinson, M. D., was a "valued citizen and a highly esteemed and useful member of the church. His many excellent traits of character as a man, and his kindness and skill as a physician, had won for him the respect and affection of the whole community, while he commended the religion of Jesus by his uniform christian walk."

Charles A. McMillan and Joseph Utley were both worthy deacons and died respected by all. Mr. Utley was for many years the Treasurer of the church.

#### THE CHURCH BUILDINGS.

Although the church was organized in 1800, yet the congregation never set about the erection of a suitable house of worship until some time during the year 1810. During this year the church was incorporated by act of Legislature in order to get into its possession a lot which had been purchased by the congregation. It was generally, though er-



roneously, thought that the church could not hold property in its own name. The lot bought is the one now occupied by the Episcopal church, which was at first conveyed to the Town Commissioners in trust for the church. On March 24th, 1814, it was resolved to raise by subscription the sum of \$5,000, in shares of \$50 each, for the erection of a building. For some reason some persons objected to building a church on Green street. Accordingly a committee was appointed by session to inquire about two lots which belonged to a Mrs. Vance and her daughter, then of Wilmington, for which \$1,300 was considered a fair price. These two lots, which finally cost \$1,500 are the present church lot. The committee to raise funds reported on 7th May, 1814, that they had raised the amount specified. It was afterwards ordered that \$2,000 additional stock be secured, and the Elders were required to build the church of brick. The building committee was appointed February 1st, 1816, and consisted of Rev. Jesse H. Turner, with Messrs. Chalmers, Dickson and Stedman. Subsequently, Mr. Chalmers was excused on account of ill health and Mr. Thomas D. Burch was appointed in his place. April 18th, 1816, the building committee asked session's advice about the location of the principal entrance to the church, and it was ordered to be in the East end of the building. At the same time it was ordered that the corner-stone be laid on Monday, April 21st, 1816, at 10 A. M., and the pastor was requested to wait on the Master of Phoenix Lodge "with a request that the Masonic Fraternity would afford their assistance in conducting the solemnities of the occasion." The following is a copy of the record of the laying of the corner-stone:

"On Monday, the 21st April, 1816, the corner-stone of the First Presbyterian church of Fayetteville was laid with suitable solemnity. A procession was formed at the Mason Lodge, composed of the clergy resident in town and such others as were providentially present, the Ruling Elders and members of the Presbyterian Church, the officers and members of the Masonic Fraternity, and a very respectable and numerous assemblage of citizens, who marched in a slow and solemn manner, accompanied by a band of music, to the

church lot. Having arrived at the place, the procession approached the ground appropriated for the erection of the house for public worship of God by marching through two arches, on which were inscribed 'Holiness to the Lord.' Having passed through these arches, and ranged themselves around the lines marked out for the intended walls of the sacred temple, the assembled company halted, and, for a few moments solemn silence prevailed. The Rev. Robert H. Chapman, D. D., President of the University of North Carolina, who was providentially present, then delivered a brief, yet very appropriate and impressive, Oration, which commanded the attention and excited the devout affections of the audience. The corner-stone was then laid by Mr. Reuben Loring, the principal architect of the building; its position, form and texture, examined by the Master of Phoenix Lodge, who reported to the members of the Masonic Fraternity his approbation thereof. The Rev. Jesse H. Turner, Pastor of the church, then addressed the Throne of Grace in a prayer to Almighty God, that He might bless and prosper the work now commencing, and, having sung an appropriate Hymn, the people were dismissed with the usual benediction."

March 15th, 1817, a committee was appointed to collect unpaid subscriptions on the building, to receive a legacy of \$200 left to the church by Robert Holliday, and to issue certificates of stock on the payment of the fifth and last installment due. To this date the church was still uncompleted. The Episcopal church lot was bought from our church, August 4th, 1817, for \$1,250. In October 1817, it was found that the money subscribed was not sufficient to complete the building. Accordingly a meeting of shareholders was held in November 1817, which allowed an increase in stock. June 1st, 1818, a resolution was adopted "that any number of gentlemen who may bind themselves for a sum of money sufficient to finish the church be authorized to associate together for this purpose;" and again, "that building committee be authorized to convene the share-holders, when it may become necessary, for the purpose of giving them liberty to draw from the Bank such further sums of money as may be necessary for completing the church, upon a promise that the first monies arising from the sale or rent of the pews shall be applied to the extinction of this debt." Rev. Colin McIver was appointed an

agent to solicit funds for building both North and South of us. January 7th, 1819, he submitted his report. From his "*Northern excursion*" he collected \$293. Among the contributors to this sum were "James Monroe, President of the United States, \$25;" "Mr. George Washington Campbell, Ambassador from the United States to Russia, \$10;" "Mr. John Quincy Adams, Secretary of State of the United States, \$10." Out of his "*Southern excursion*" he got \$55.

The dates of the completion and dedication of the building are not now known.

The following record will explain itself. It is inclosed in the book by heavy black lines of mourning:

"On Sabbath, the 29th May, 1831, our town was visited with a most awful and unparalleled calamity. Soon after our Church was dismissed a fire broke out, which, in a short time, consumed nearly the whole of the town, including our Church and Session House!"

Soon thereafter the pastor, Mr. Rowland, was appointed agent to solicit funds at the North to rebuild the church.

The following is an extract from the credentials, which were signed by the Elders and given him:

"STATE OF NORTH CAROLINA,  
Church Session of the Presbyterian Church of Fayetteville,  
June 2nd, 1831.

The Lord in His righteous providence, has seen fit to desolate our Town by conflagration. The devouring element in four short hours has laid our high places waste and our temples and dwellings in ashes. Nothing remains to tell where Fayetteville was but naked chimneys and crumbling walls. Our worldly substance is gone, and we desire, more than ever, to seek an enduring substance—a Heavenly inheritance. But alas! we have no shelter but the broad canopy of Heaven under which to meet and render praise and homage to the Most High."

The following letter is of interest:

"TO THE COMMITTEE OF THE GENERAL ASSEMBLY'S BOARD OF MISSIONS:

*Dear Brethren:*—Our town is in ruins—our church consumed—our worldly substance gone. For Zion's sake help us. Our congregation is large, but deprived, for the present, of the means of sup-

porting a Minister. We beg you therefore to appoint the Rev. Henry A. Rowland, Jr., a Missionary, to labour among us for twelve months. This would aid us greatly, and the charity would have an extensive and, we trust, a profitable influence."

June 28th, 1831, the Session resolved to rebuild the Session House (now our Lecture room) to cover the sight of the old one. Though dejected, they were not despondent or willing to ask others to aid them without first helping themselves.

The "American Home Missionary Society" gave them \$300 towards supporting their pastor that year.

The result of Mr. Rowland's visit North was that he collected \$7,146.56 1-2, which was independent of money received from other sources.

The Church was rebuilt on the old walls by the builder of the Clarendon Bridge. The rafters of the roof, which is self-supporting, are very large. Their erection was supposed to be accompanied with so much danger that a special prayer meeting was held to pray that no one should be hurt.

In the Fall of 1887 extensive repairs were made on the building. The timbers supporting the old square steeple had so decayed that it was torn down and the present graceful spire, designed by Mr. T. A. Klutz, was erected. The whole cost of repairs, paint, &c., was about \$1,800. It is a singular co-incidence that the present pastor preached, at the re-opening of the church for worship in 1887, from the same text (Haggai 2:9) as the pastor used at its re-opening after the great fire of 1831, and only discovered this fact in the preparation of this history.

In former years church buildings were used more freely than now. I suppose that public halls were not as plentiful. Our church has more than once been used at the celebration of 4th July. "The use of the church was granted to the committee of arrangements for the funeral ceremonies in honor of those patriots and statesmen, the lamented THOMAS JEFFERSON and JOHN ADAMS—who departed this life on the 4th July, 1826."

July 2nd, 1845, to the application of committee appointed by the town authorities for the use of our church on the 8th instant, in which to deliver a eulogy on the death of General Jackson, "we respectfully reply, that we have entered into a resolution to deny the use of our church for any public secular purpose—and that this rule has not been relaxed in any instance: but, desirous of conciliating all discordant feeling which a refusal might excite on this solemn occasion—and, sincerely wishing to promote kind and friendly sympathies among the citizens under their present calamity, we consent that this may be an exception to the general rule, and we do therefore grant the request:—

1st. Because it is a solemn eulogy for the dead.

2nd. Because the subject of it has filled the Executive office of the United States.

3rd Because he was a professor of religion and a member of our communion."

Generally this privilege was granted on condition that the committee would erect a stage for the speaking and not use the pulpit.

The bell was destroyed by the great fire. It seems that the metal was sent off to be re-cast and was not heard of again. The present bell was a gift from the 2nd Presbyterian church, Troy, N. Y. On its rim is the following legend:

"In flammis perii XXIX Maii MDCCCXXXI.  
Munere amicorum e cinere surrexi in  
Ecclesia Secunda Presbyteriani  
in Troja, Nov. Ebor."

We believe that a translation of this inscription reads about as follows:

I perished in the flames the 29th of May, 1831.  
I arose from the ashes through the gen-  
erosity of friends in the Second  
Presbyterian Church in Troy, New York.

Full many a change does old Time bring about. For on April 5th, 1862, the Session granted the following petition signed by many of the leading men in the congregation:



"In view of the great scarcity of tin and such metals suited to the manufacture of 'Field Artillery' in the Confederacy, and in compliance with the call of the 'Ordnance Review' at Richmond for bells, we, the undersigned members of the congregation of the Presbyterian church of Fayetteville, petition the pastor and officers of the church to *loan* to the Confederate States the bell to be cast into cannon for the immediate use of the Starr Artillery."

But the same good bell still rings its weekly welcomes to those who would worship within our gates.

March 29th, 1828, I find this record:

"A Society of young ladies of Fayetteville have purchased and generously presented to our church for sacramental uses the following vessels of silver plate, viz: A bread-basket, two cups and a tankard. For this valuable present, so useful to the church and so worthy of the source whence it came, the Session feels truly grateful, both to the fair donors and to Him whose are the hearts of all, and who directs the charities of the world for the good of His Church and the promotion of His own declarative glory. May the daughters of Zion, for their distinguished liberality, enjoy the present reward of approving consciences and an Eternal reward, through the covenant of Grace, in their Father's Kingdom above."

The vessels now in use are those referred to above.

At another time reference is made to the purchase of pewter plates for taking up the collections. It is possible that the ones now in use in the Sabbath School are the same.

The beautiful church-yard around this temple is the result of much patient labor. The front part, that now chiefly occupied by the circle for carriages, was built up from cellars through the instrumentality of Messrs. J. M. Rose, Sr., James Banks, W. G. Matthews and Elijah Fuller.

This building and these grounds are a precious heritage from our fathers, representing their taste, their intelligence, their Godly zeal, their self-denying liberality. This building is sacred to God; it is hallowed by the proclamation of many a saving message, by thousands of fervent prayers, by the sweet mingling of joyful voices in hymns of praise, by the power of God's Spirit as He brought life to dead souls, Keep it consecrated to God, and hand it down to your

children for a blessing to them even unto thousands of generations.

#### FINANCE AND STATISTICS.

The accompanying table is very nearly correct. It covers the period from 1830 to 1888, fifty-eight years. I commend it to your study. It will be a means of grace to you. I give only the totals here of the sums given for the leading schemes of benevolence.

Sustentation, - -	\$1,113.56,	or \$ 48.41	a year for 23 years
Evangelistic, - - -	1,805.82,	" 60.19	" " " 30 "
Invalid Fund, - -	551.57,	" 27.58	" " " 20 "
Foreign Missions,	4,706.68,	" 10.45	" " " 45 "
Education, - - -	2,769.35,	" 8.20	" " " 35 "
Publication, - - -	921.23,	" 3.69	" " " 25 "
Tuscaloosa Institute,	38.36,	" 4.78	" " " 8 "

If we put the average number of communicants for each period above mentioned at 161, the smallest number ever in the church, we have per member for Sustentation, 30 cents; for Evangelistic work, 54 cents; for Invalid Fund, \$1.71; for Foreign Missions, 63 cents; for education, 50 cents; for publication, 28 cents; and for Tuscaloosa Institute, 2 cents.

The largest sum collected for any one object is \$4,706.68 for Foreign Missions, making the highest average per member 63 cents. If the membership be taken at 161 for 26 years, the average per member of all causes will be 57 cents. It will be observed that these causes do not include salary, repairs, &c. Our inheritance in this respect is surely not liberal.

For many years after the organization of the church the pastor's salary was \$400 a year for preaching and \$400 a year for teaching, for he did both duties, to the damage of each I have no doubt. It was then \$800 for each. The largest salary ever paid was \$1,500. One year, 1863-64, the salary was \$2,518.00, evidently paid in Confederate money.

The largest number of communicants ever in the church at one time was 343, in 1837-38, immediately following a great revival led by Mr. Douglas. Many of these were from the country and afterwards formed what is now Big Rockfish

church. The smallest number, 161, was in 1869-70. The largest number ever received on profession of faith in one year was 101, in 1835-36; the next 47, in 1831-32; the next 37, in 1886-87. During these long years there is no year recorded when there was not an addition to the church. The whole number received by profession of faith is 556, and by certificate 172. During these 58 years there have been eight pastors, so that there is an average of 69 to each pastorate, or of 9 1-2 per year.

#### MUSIC.

For many years the music was led by voice, a man being employed for that purpose. He was paid as much as \$100 a year. November 27, 1883, the Session resolved to "assume the payment for a bass viol purchased by the Rev. H. A. Rowland." Mr. Warren Prior was the performer on this viol, aided at various times on the flute and violin by Mr. John Munn, the two Messrs. Spencers, Mr. John M. Rose and others. Mr. E. Fuller led music, etc. Our present pipe organ was bought in 1855 in New York, and our present most excellent organist has led our music for many years to the great edification of God's people.

#### MISSIONARY SOCIETIES.

In the records of Session there are very few allusions made to any organized efforts to increase intelligent zeal in the great missionary movements of the times either domestic or foreign. Societies did exist however. July 18, 1829, I find this record: "The Presbyterian Female Working Society of Fayetteville, having generously contributed of the product of their hands the sum of \$5 to aid in rewarding the Rev. A. Benedict for his ministerial labors among us, the thanks of the Session is hereby voted to that Society. \* \* \* A note from the ladies of our congregation, who were members of the late Female Benevolent Society of this Town, was received and read. This note covered the sum of \$40, which was offered as a donation to be appropriated exclusively to the repairs of the church."



April 2, 1831, the Session agreed to organize a Missionary Society (whether of men or women doesn't appear) as a result of an address by Rev. John Witherspoon, and subscribed "for 10 copies of the *Missionary Reporter and Education Register* for the use and benefit of the congregation." There is no means of ascertaining accurately what these societies accomplished.

#### SABBATH SCHOOLS.

It is now well nigh impossible to find out the date of the organization of our Sabbath School work. It was long customary in our churches for the children to meet on Sabbath to be catechised by the Pastor before a Sabbath School was organized. This was done in our congregation as far back as 1814. On May 19, 1826, it was resolved by the Session that "it be the custom hereafter in this church to assemble the children of the congregation in the afternoon of the last Sabbath of every month for catechetical instruction." From the *American Sunday School Magazine* for March, 1827, I copy the following extract from letter:

"PRESBYTERIAN SUNDAY SCHOOL,

FAYETTEVILLE, January 13, 1827.

Along with this order for books we have thought it advisable, though it be not the usual time, to send you a very brief account of our School. There are two others in this place besides our own. The Episcopalians and Methodists have each a School. For the control of ours there is a Sabbath School Society, which has its annual meeting at the time of our annual examination of pupils. The number of teachers, male and female, is about fifteen. The number of pupils enrolled is 140, and the number who attend fluctuates from 60 to 100."

For many years a successful Sabbath School for colored people was kept up. It was abandoned only in consequence of the voluntary withdrawal of the pupils at the close of the war. In this Sabbath School your present most efficient Superintendent received his baptism for his future work.

On Wednesday, June 7, 1871, the Mission Sabbath School in Campbellton was organized with H. A. Campbell and Calvin Price as Superintendents, and E. T. McKethan,

S. W. Skinner, Thos. McLaughlin, James Evans and Misses Frances Pearce and Lany Evans for Teachers. On December 13, 1875, Mr. E. T. McKethan was elected its Superintendent. Never did a work have a more zealous worker. His work has resulted in raising a whole community to higher thoughts and purer lives.

The following list of Superintendents is as nearly complete as I can make it. It is as far as possible in order of service: Abraham Stephens, Henry Potter, Geo. McNeill, Jesse G. Shepherd, B. Fuller, M. E. Dye and G. P. McNeill.

#### PRAYER MEETING.

I do not know when the regular weekly Prayer Meeting was started. Many years ago it was held as now, on Wednesday night, for an old gentleman has told me that the young men used to go, when he was young, to prayer meeting on that evening "to see the girls."

April 20, 1858, the Session had some discussion in "relation to the appointing of a regular weekly prayer meeting." October, 17, 1860, it was resolved "to have a regular weekly prayer meeting in the church beginning on Wednesday afternoon, October 24." It seems from these references that this service was suspended, for a time at least.

The prayer meeting is still known in the congregation as "lecture." The type has come from the distant past, when it was customary for the Pastor to deliver a formal "lecture" on some topic.

#### DISCIPLINE.

Our fathers seem to have been very jealous of the purity of the church. Frequent trials before the Session are recorded. The causes of discipline were very various, and they did not hesitate to "session an elder" when he needed it. Fornication and adultery, drunkenness, forgery, Sabbath-breaking, attendance at a circus, card-playing, dancing, and profanity are among the offences charged. January 3, 1817, it is charged that "a member of this Session attended the Masonic Ball on the night of the 27th ult. [St. John's Day],

and there played cards, and, moreover, that he has on some occasions of late been guilty of using profane language."

On another occasion an Elder was arraigned under the charge of (1) forgery, in that he had changed the date of birth of an indented apprentice, (2) of cruelty in not allowing said apprentice to visit his mother, and in chastising said apprentice in a very unmerciful manner for going to his mother's house, and (3) of "openly profaning the Sabbath in inflicting the chastisement specified in the preceding charge on the morning of the Lord's day and on the public street." He was cleared of the first two charges, but convicted of Sabbath-breaking. The penalty was an earnest admonition in the presence of the Session. The whole matter was stated from the pulpit before the congregation and silence thereafter was enjoined on all. A case involving an important question of morals as well as of discipline came before the Session August 31, 1827. It was this, substantially: Harry, a negro slave of Mr. Mallett, applied for admission to the church. It appeared that his wife had been sold and carried to Georgia, where she married another man. A negro woman was bought by Harry's master and brought away from her husband to Fayetteville. Her husband then married a second time. Harry, upon learning of his own wife's marriage in Georgia, and of the marriage of this woman's husband, took her to wife. For this he was expelled from the Methodist Church. Beside this no charge whatever was made against him. The question arose "was Harry living in adultery?" For final decision it was referred to Synod. It was there decided that Harry was not violating the law of God, and that a case like this should be no bar to admission to the church.

It will thus be seen that it was with no slack hand that our fathers ruled the church of God.

#### INFLUENCE ON THE COMMUNITY.

It is of course impossible ever to calculate the exact amount of influence exerted by any individual. Much more difficult it is then to estimate the influence of a church. A church in a town is the visible evidence of God's presence

there. The christian life shows that His dwelling place is still in the hearts of His people. A distinguished son of North Carolina, has said that the "Cape Fear Section is the back-bone of North Carolina." The marrow of that bone is Presbyterianism. Ours was the first church organized in Fayetteville, so far as I know. Wherever you find a Presbyterian church you will find a school-house not far off. Presbyterian ministers were among the first school teachers of this section. The Donalson Academy was the gift of Robert Donaldson. Its first and every subsequent Board of Trustees were Presbyterians. Its first principal was Rev. Simeon Colton, a Presbyterian minister. Most of its subsequent principals were Presbyterian. While they were Presbyterian they were not bigots, for hear this resolution of the Board of Trustees:

Whereas, in the judgment of this Board a Sectarian Academy is to be deprecated as at variance with the genius of our republican institutions, and with the spirit of the Gospel—therefore

*Resolved*, That the benefits of this institution shall be extended to all who may seek : the only condition being that they comply with the regulations of the school, and the rules of morality and good order; and that in the selection of teachers reference shall be had to their character and qualifications as men of a *Catholic* spirit, who shall not exert a sectarian influence.

*The North Carolina Presbyterian* was started in Fayetteville, some of its staunchest friends being Fayetteville men. Its influence was powerful in the community and in the State.

What princely men and lawyers were Potter, J. C. Dobbin, J. G. Shepherd, B. Fuller, McKay, Wright and Banks? What physicians like Robinson, McKay and McSwain?

Who can tell of the influence upon the industries and trade of Fayetteville of such men as David Anderson, Elisha Stedman George McNeill, John McArn and Robert Holiday, of Arey, Stiart, Myrover, Michael McGary, John M. Dobbin, Daniel Johnson, the McLerans, the McLaurins, John McRae and other McRaes, of Leete, Nott, Starr, Cook, Martine,

Elijah Fuller, Latta and N. A. Stedman, of D. A. Ray, A. A. McKethan, J. D. Williams and others of our congregation?

Who can tell of the power of the mothers that reared such men?

No walk in life, whether humble or exalted, in Fayetteville that has not felt the power of Presbyterian teaching. None know its deepening, broadening power, but those who have felt it. All who have felt it are glad to bear witness to its controlling influence.

Brethren, the history of your church is before you! Ponder its teachings. It warns you to be more liberal with your money. It encourages you to maintain the purity of your body. It urges you to ever increasing *organized* work. It appeals to every faculty of your soul and body to arise, lengthen Zion's cords, strengthen her stakes, and build up her waste places for the coming of her King!

"Walk about Zion and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generations following. For this God *is* our God forever and ever: He will be our guide *even* unto death."—Psalm 48:12-13-14.

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After preparing this history of the church up to this date, the Rev. A. L. Phillips received a call from South Highland Presbyterian Church, of Birmingham, Alabama. Believing that the Lord was leading him in that direction, he resigned the pastorate of this church and removed to Alabama, preaching his last sermon on Sunday, February 17th, 1889.

The church then issued a call for the pastoral services of the Rev. T. P. Barclay, at that time pastor of the First Presbyterian Church of Princeton, Kentucky. The call was accepted, and Mr. Barclay preached his first sermon under this new relation on Sunday, April 21st, 1889, and was in-



stalled as pastor of the church on Thursday night, June 27th, 1889.

On Sunday night, May 5th, 1889, the noted Evangelist, Rev. R. G. Pearson, preached the first of a series of sermons running through a meeting of two weeks duration. These meetings were held in a tabernacle erected for the purpose on the old cotton platform at the corner of Gillespie and Mumford streets.

For several weeks previous to the coming of the Evangelist, Union Prayer Service had been held, and from the beginning the Evangelist's preaching was with power. The result of the meeting was such a revival as perhaps was never before witnessed in Fayetteville. All the Churches shared in the blessing and a large ingathering of members followed, especially in the Methodist and Presbyterian churches.

Within three weeks from May 5th 72 members were added to the Presbyterian church. Since then the church has manifested increased life and activity. The weekly prayer-meetings have been larger than ever before known and members are continually being added. The total number of additions during the year, from February 1st, 1889, to February 1st, 1890, is 81 on confession of faith and 17 from other churches.

# APPENDIX.

## REGISTER OF MINISTERS.

Rev. James Campbell,	1755	Rev. Angus McDiarmid,	1786
" John McLeod,	1770	" David Kerr,	1791
" Dougald Crawford,	1784	" ——— Tate,	1796
" Colin Lindsay,	1786	" George Whitfield,	1796

## CHURCH ORGANIZED IN 1800.

1st Pastor—Rev. John Robinson,	1800 to 1802
2nd " " Andrew Flinn,	1803 " 1805
3rd " " John Robinson,	1805 " 1808
4th " " William L. Turner,	1809 " 1813
5th " " Jesse H. Turner,	1814 " 1819
6th " " William D. Snodgrass,	1819 " 1822
7th " " Robert H. Morrison,	1822 "
8th " " James G. Hamner,	1826 " 1829
9th " " Josiah J. Kirkpatrick,	1830 "
10th " " Henry A. Rowland,	1830 " 1834
11th " " James W. Douglas,	1834 " 1837
12th " " Dan'l McN. Turner,	1837 " 1840
13th " " Adam Gilchrist,	1841 " 1861
14th " " John M. Sherwood,	1861 " 1867
15th " " Halburt G. Hill,	1868 " 1886
16th " " Alex. Lacy Phillips,	1886 " 1889
17th " " Thos. P. Barclay, present Pastor.	

## REGISTER OF ELDERS.

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Robert Donaldson,	} First session. Ordained in 1800.	James Martine.
Duncan McLeran,		John McDonald,
David Anderson,		Edward W. Barge,
Duncan McAuslan,		John McArn,
Archibald Campbell,		John C. Latta,
Col. John Dickinson,	}	Judge J. G. Shepherd,
Charles Chalmers,		James Banks,
Isaac Hawley,		Bart. Fuller,
Elisha Stedman,		S. T. Hawley, <i>omitted on p. 15</i>
David D. Salmon,		Duncan McLaurin,
Dolphin Davis,		William B. Wright,
John D. Burch,		Wm. McL. McKay,
Col. Abraham Stevens,		Milton Rose,
Gilbert Eccles,		J. G. Yates,
William Broadfoot,		William Warden,
George McNeill,		M. E. Dye,
Judge Henry Potter,		E. T. McKethan,
Dr. M. McLean,		Samuel C. Rankin,
D. A. Davis,		Dr. James W. McNeill,
James Miller,		George G. Myrover,
Harvey Leete,		George P. McNeill.

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## DIRECTORY FEBRUARY 1st, 1890.

## PASTOR.

Rev. Thomas P. Barclay. Residence—Manse, Union Street.

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## RULING ELDERS.

M. E. Dye, S. C. Rankin, Dr. J. W. McNeill, William Warden,  
G. G. Myrover and G. P. McNeill.

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## BOARD OF DEACONS.

A. E. Rankin, W. G. Hall, W. L. Hawley and R. M. Prior.  
Clerk of Session, G. G. Myrover.  
Treasurers, A. E. Rankin and W. G. Hall.  
Organist, Mrs. O. P. Hall.



## USHERS.

John R. McNeill, Chief; A. D. McMillan, John Culbreth, R. M. Prior, James W. Moore and Charles Whitfield.

## TRUSTEES.

John M. Rose, Chairman; A. A. McKethan, John D. Williams, Warren Prior, R. W. Hardie, A. Moore and D. H. Ray.

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## DIRECTORY OF SERVICES.

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Preaching every Sunday at 11 A. M. and 7½ P. M.

In Summer the second service is at 8½ P. M.

Sunday School at 9.45 A. M.

Mission School (Campbelton), 3½ P. M.

Wednesday—Prayer meeting, 7½ P. M.

Thursday—Teachers' meeting and Bible class, 7½, P. M.

\* Prayer meeting at the Fair Grounds Monday evening and at the Campbelton Mission Tuesday evening at 7½.

The sacrament of the Lord's Supper is administered on the second Sunday in January, April, July and October. Preparatory services on Friday evening preceding.

Special service for children on afternoon of each communion Sunday.

The church is supported by the weekly envelope system. Envelopes may be had of the Treasurer.

## SPECIAL COLLECTIONS.

For Sunday Schools,	- - -	April, July, October and February.
" Foreign Missions, May,	- - -	W. B. McMillan, Agent.
" Evangelistic Fund, June and Sept.,	- - -	A. A. McKethan, Jr., "
" Invalid Fund, July,	- - -	Prior Johnson, "
" Colportage, August,	- - -	R. McMillan, "
" Colored Evangelistic, October	- - -	
" Education, November,	- - -	H. McD. Robinson, "
" Tuscaloosa Institute, December,	- - -	Charles Pearce, "
" Sustentation, January,	- - -	Thomas Whitted, "
" Publication, March,	- - -	E. F. Moore, Jr., "

## SUNDAY SCHOOLS.

G. P. McNeill, Superintendent.

S. C. Rankin, Assistant Superintendent.

Owen B. Wightman, Secretary and Treasurer.

E. F. Moore, Jr., Librarian.

A. J. Cook, Assistant Librarian.

Mrs Kate McNeill, Superintendent Infant School.

MISSION SCHOOL IN CAMPBELTON,  
W. L. Hawley, Superintendent.  
R. M. Prior, Assistant Superintendent.

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## SOCIETIES.

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### LADIES' FOREIGN MISSION SOCIETY.

Miss H. Chamberlain, President.  
" Nannie E. Rankin, Secretary.  
" Eliza R. Prior, Treasurer.

### MEN'S HOME MISSION SOCIETY.

Dr. J. W. McNeill, President.  
A. J. Cook, Secretary.  
D. M. McDonald, Treasurer.

### LADIES' BENEVOLENT SOCIETY.

Miss Hattie Starr, Treasurer.

### LADIES' SEWING SOCIETY.

Miss Maggie R. Rose, Treasurer.

### LENA LEETE LEGION (CHILDREN'S MISSIONARY).

Miss Sally Dye, President.  
Mr. Henry A. Rankin, Vice-President.  
Mr. James H. McNeill, Secretary.  
Miss Julia C Barclay, Treasurer.

### ELLIOTT SOCIETY, (CHILDREN'S BENEVOLENT).

Miss Kate Smith, President.

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## COMMITTEES.

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### PASTOR'S AID COMMITTEE.

Mrs. Kate McNeill, Mrs. John D. Williams, Mrs. Colin McRae, Mrs. Henry McDonald, Mrs. G. P. McNeill, Mrs. H. McD. Robinson, Miss Nannie E. Rankin and Miss Mollie Keith.

## DEACONS' AID COMMITTEE.

Miss Eliza R. Prior, Miss Annie L. Rose, Miss Kate B. Smith, Miss Annie E. Hardie, Mrs. Kate M. Pemberton, Mrs. J. W. McNeill, Mrs. M. F. Pearce, Mrs. John D. Brown and Mrs. Isaac Jessup.

## COMMITTEE ON CHURCH BUILDINGS AND GROUNDS.

John M. Rose, Chairman; W. G. Hall, Alfred A. McKethan, James A. Moore, Owen B. Wightman, Miss Etta Brown, Miss Maggie Whitehead and Mrs. T. A. Kluttz.

## COMMITTEE ON STRANGERS.

Dr. J. W. McNeill, Chairman; J. B. Underwood, Jr., H. L. Cook, A. E. Rankin, G. G. Myrover, Miss Maggie R. Rose, Mrs. J. W. McNeill, Mrs. A. E. Rankin and Mrs. G. G. Myrover.

## COMMITTEE ON INVITATION.

Henry A. Rankin, James H. McNeill, A. S. Rose, Walter Goddard and Walter McRae.

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 ROLL OF MEMBERSHIP.
 

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Avery, Miss Virginia.  
 Alderman, H. B.  
 Burns, John, W.  
 Buie, Miss Rachel E.  
 Brown, John D.  
 Brown, Mrs. Sallie.  
 Brown, Miss Etta.  
 Brown, " Mattie.  
 Brown, Alexander.  
 Black, Mrs. Julia.  
 Black, Miss Annie Holmes,  
 Bidgood, Robert W.  
 Bidgood, Mrs. Kate W.  
 Brandt, Mrs. Mary.  
 Brandt, Leon  
 Brandt, George L.  
 Buckingham, Miss Caro.  
 Beal, Mrs. Mary.  
 Bain, James.  
 Barclay, Mrs. Louisa R.  
 Barclay, McKee.  
 Barclay Julia C.  
 Barclay, Thomas P., Jr.  
 Cook, Mrs. Mary F.  
 Cook, Henry L.  
 Cook, Alexander.

Culbreth, John.  
 Culbreth, John H.  
 Culbreth, Miss Luola W.  
 Cameron, " Kate.  
 Chamberlain, " Hannah.  
 Carter, Mrs. Martha J.  
 Dye, M. E.  
 Dye, Mrs. Lydia H.  
 Dye, Miss Sarah. E.  
 Dye, George McN.  
 Davis, Miss Mary.  
 Denny, John C.  
 Denny, Mrs. Sallie McA.  
 Evans, Mrs. Jane M.  
 Evans, Mrs. Henrietta.  
 Evans, Miss Mary Ann.  
 Evans, James.  
 Evans, Oliver.  
 Evans, Miss Elizabeth K.  
 Evans, " Mary H.  
 Evans, " Janie J.  
 Evans, " Susie D.  
 Elliott, John  
 Emmitt, John N.  
 Easom, John E.  
 Easom, Henry.

Fuller, Mrs. Mary A.  
 Fuller, Miss Alice.  
 Ferguson, Mrs. Catherine.  
 Fife, William P.  
 Fife, Mrs. Jennie R.  
 Fife, William P., Jr.  
 Faircloth, Charles W.  
 Faircloth, Samuel.  
 Faircloth, Mrs. Mary E.  
 Guiton, Miss Margaret.  
 Gregg, Mrs. Eliza.  
 Gaster, W. D.  
 Glover, Mrs. Eliza M.  
 Glover, Miss Laura I.  
 Glover, Charles, Jr.  
 Goddard, Walter G.  
 Grinnan, Mrs. Louisa A.  
 Hardie, " Mary A.  
 Hardie, Miss Annie E.  
 Hooper, Joseph C.  
 Hooper, Mrs. Mary J.  
 Hawley, William L.  
 Hall, Wilber G.  
 Hall, Mrs. Olivia P.  
 Hall, Miss Olivia Robinson.  
 Hall, Douglas.  
 Hall, Miss Celia A.  
 Holmes, William G. B.  
 Holmes, Mrs. Rebecca L.  
 Huske, " Maggie H.  
 Hockaday, Miss Caro. G.  
 Hatchell, " Nannie B.  
 Hunter, Mrs. Narcissa.  
 Hurt, William.  
 Hurt, Miss Lilly.  
 Hurt, " Sarah G.  
 Hurt, Mr. J. Walter.  
 Johnson, Mrs. Catherine.  
 Johnson " Alice.  
 Johnson, John.  
 Johnson, Alexander Prior.  
 Johnson, Mrs. Jessie.  
 Johnson, Miss Maggie.  
 Johnson, " Mary.  
 Johnson, " Bertha.  
 Jessup, Isaac.  
 Jessup, Mrs. Alice C.  
 Jessup, Gordon.  
 Jessup, Miss Annie.  
 Jones, Mrs. W. D.  
 Jones, " Creacy.  
 Jones, Miss Sadie.  
 Keith, Miss Euphemia.  
 Keith, " Mary.  
 Kluttz, Mrs. Annie B.  
 Lanneau, Mrs. F. H.  
 Leete, Miss Isabella.  
 Lutterloh, Mrs. P. H.  
 Love, Lilly.  
 Leslie, Mrs.

Myrover, Mrs. U. C.  
 Myrover, George G.  
 Myrover, J. H.  
 Myrover, Mrs. Laura A.  
 Myrover, Miss Mary A.  
 Myrover, " Urbanna D.  
 Moore, Elijah F.  
 Moore, Mrs. Susan.  
 Moore, Miss Stella.  
 Moore, " Annie L.  
 Moore, Elijah F., Jr.  
 Moore, James W.  
 Moore, Thomas F.  
 Moore, Miss Maggie T.  
 Moore, Mrs. Eva W.  
 Moore, Miss Mary E.  
 Moore, James A.  
 Moore, Williamson G.  
 Moore, Thomas.  
 Mathews, Miss P. H.  
 Murchison, " Emma D.  
 Monroe, William M.  
 Mallett, Bettie, (colored).  
 Maultsby, Mrs. Esther C.  
 McLaurin, Miss Caroline.  
 McLaurin, Mrs. Elizabeth.  
 McKenzie, Miss Mary.  
 McKenzie, " Mary Jane.  
 McKinnon, Mrs. Narcissa.  
 McKinnon, Miss Mattie.  
 McKethan, Mrs. L. J.  
 McKethan, " Janie W.  
 McKethan, A. A., Jr.  
 McKethan, Mrs. Celia.  
 McKethan, Alfred A., 2nd Jr.  
 McKethan, John A.  
 McKethan, David R.  
 McKethan, William.  
 McKethan, Miss Kate D.  
 McKethan, " Callie B.  
 McKethan, " Augusta.  
 McMillan, Mrs. Sarah C.  
 McMillan, " Kate W.  
 McMillan, W. B.  
 McMillan, Alston D.  
 McMillan, Miss Anna.  
 McMillan, Ronald.  
 McMillan, Miss Sarah J.  
 McMillan, Thomas H.  
 McNeill, Mrs. Kate.  
 McNeill, George P.  
 McNeill, Mrs. Mary S.  
 McNeill, James H.  
 McNeill, Miss Jessie S.  
 McNeill, John R.  
 McNeill, Mrs. Ida.  
 McNeill, Dr. James W.  
 McNeill, Mrs. Annie W.  
 McDonald, Mrs. Elizabeth.  
 McDonald, " Amanda J.

McDonald, Daniel M.  
 McDonald, Miss Eula May.  
 McDonald, Harry A.  
 McKay, Mrs. Lizzie.  
 McLauchlin, Mrs. Mary A.  
 McLauchlin, Miss Henrietta M.  
 McLauchlin, " Effie J.  
 McArthur, Alexander.  
 McArthur, Mrs. Mary Catherine.  
 McArthur, Daniel W.  
 McArthur, John D.  
 McArthur, Mrs. Francis D.  
 McArthur, Miss Isabella J.  
 McRae, Mrs. Annie.  
 McRae, Archibald.  
 McRae, Walter S.  
 McGilvary, James.  
 McGilvary, Miss Hannah.  
 McQueen, Mrs. Jane.  
 McLean, Miss Mary.  
 McNaughton, W. J.  
 McMurray, Mrs. Georgiana.  
 McNeill, Mrs. Susan (colored).  
 McKellar, Jones (colored).  
 Nott, James D.  
 Nott, Miss Caroline J.  
 Nott, " Charissa M.  
 Nimocks, Mrs. Minnie C.  
 Nimocks, Miss Addie H.  
 Nimocks, " Carrie G.  
 Owen, Mrs. Emma.  
 Orrell, " M. B.  
 Overby, " Ida.  
 Prior, Warren.  
 Prior, W. Stebbins.  
 Prior, Robert M.  
 Prior, J. L.  
 Prior, Miss Eliza.  
 Pemberton, Mrs. Kate S.  
 Phillips, James.  
 Phillips, Mrs. Margaret.  
 Phillips, Miss Kate McN.  
 Phillips, " Maggie H.  
 Patterson, Miss Margaret A.  
 Pearce, Mrs. Mary F.  
 Pearce, Charles.  
 Pearce, Mrs. Martha A.  
 Parker, William.  
 Pearsall, J. R.  
 Pearce, William A.  
 Payne, Mary (colored).  
 Ray, Mrs. Caroline.  
 Ray, Miss Malinda B.  
 Ray, N. W.  
 Ray, Miss Annie.  
 Ray, D. K.  
 Rose, Miss Eliza H.  
 Rose, " Annie L.  
 Rose, " Maggie R.  
 Rose, Mrs. Augusta.  
 Rose, Miss Jane A.  
 Rose, Augustus S.  
 Rose, John M., Jr. (2nd).  
 Rose, George M., Jr.  
 Rose, Charles G.  
 Rankin, Samuel C.  
 Rankin, Miss Nannie A.  
 Rankin Henry A.  
 Rankin, A. E.  
 Rankin, Mrs. Zulah.  
 Rankin, Miss Ida.  
 Robeson, Mrs. Sallie E.  
 Robeson, " Minnie.  
 Robinson, H. McD.  
 Robinson, Mrs. Mary H.  
 Raynor, W. M.  
 Raynor, Mrs. Margaret S.  
 Raynor, Miss Ida L.  
 Raynor, Marshal N.  
 Revels, Louisa (colored).  
 Smith, Mrs. Ann J.  
 Smith, Miss Mary.  
 Smith, " Caronnia.  
 Smith, " Kate B.  
 Smith, James B.  
 Smith, Mrs. Henrietta.  
 Smith, Harry C.  
 Smith, Norman McL.  
 Smith, Miss Ellen.  
 Smith, Mrs. Sarah.  
 Smith, Miss Sarah Gertrude.  
 Smith, N. H.  
 Smith, Mrs. Sallie S.  
 Smith, Thomas W.  
 Stedman, Mrs. Euphemia.  
 Shepherd, Mrs. C. I.  
 Sykes, Mrs. Isabella.  
 Starr, Miss Hattie.  
 Small, Mrs. Margaret M.  
 Small, Chalmers.  
 Small, Miss Mary Lou.  
 Small, " Eugenia.  
 Small, " Lizzie.  
 Small, " Maggie.  
 Southerland, Robert.  
 Sinclair, N. A.  
 Sinclair, Mrs. Augusta W.  
 Shirley, Miss Annie.  
 Skinner, S. W.  
 Taylor, Miss Mary L.  
 Tisdale, Samuel S.  
 Utey, Joseph.  
 Utey, Mrs. Kate R.  
 Utey, Miss Margaret McN.  
 Utey, " Kate C.  
 Utey, " Minnie.  
 Utey, " Mary.  
 Underwood, Joseph B., Jr.  
 Warden, William.  
 Warden, Miss Ann.



Williams, John D.  
 Williams, Mrs. Jane E.  
 Williams, Miss Martha L.  
 Williams, " Janie R.  
 Williams, John D., Jr.  
 Williams, Arthur B.  
 Williams, Mrs. Addie W.  
 Williams, Miss Emma B.  
 Williams, " Eliza W.  
 Worth, Mrs. Fatima.  
 Worth, John M.  
 Whitfield, Charles J.

Whitfield, Miss Mary A.  
 Whitfield, " Sarah S.  
 Whitfield, " Salina C.  
 Widdifield, Samuel.  
 Wightman, Owen B.  
 Wightman, George.  
 Wightman, Archie B.  
 Whitted, Thomas.  
 Whitehead, Mrs. Morton.  
 Whitehead, Miss Jennette D.  
 Whitehead, " Margaret R.

Additions Since the Above List was Handed to the Printer.

Whitehead, Z. W.  
 Whitehead, Mrs. Z. W.  
 Evans, Mrs. Oliver.  
 Dye, Mrs. J. Starr.

Jennings, E. H.  
 Southerland, R. A.  
 Tripp, Horace B.

# Statistics of Fayetteville Presbyterian Church from 1830 to 1889.

YEAR	CONTRIBUTORS		Benevolent Contributions.							Church Expenses.			
	By Executive Aid.	By Certificate	Evangelistic	Travelling	Foreign Missions	Education	Temperance	Pastor's Salary	Congregational	Miscellaneous	Presbyterial		
1828 to 1830	11	1	172										
1830 to 1831	3	1	168										
1831 to 1832	17	5	204										
1832 to 1833	22	1	228										
1833 to 1834	1	1	24										
1834 to 1835	11	7	211		200 00	100 00				50 00	10 00		
1835 to 1836	101	1	332										
1836 to 1837	13	2	330		683 50	1,586 00							
1837 to 1838	7	3	333										
1838 to 1839	10	4	339						1,200 00			12 00	
1839 to 1840	2	1	332									12 00	
1840 to 1841			271		161 00								
1841 to 1842	2	3	271	61 00	78 91							12 00	
1842 to 1843	6	5	281		171 67	30 01	14 10						
1843 to 1844	3	1	275	21 52	118 08							12 00	
1844 to 1845	1	4	241	20 72	246 95	15 67						12 00	
1845 to 1846	1	3	241		112 57							12 00	
1846 to 1847	1		216	5 00	33 75	10 00						12 00	
1847 to 1848	7	1	222	9 37	171 29							12 00	
1848 to 1849	5	6	228		101 59	10 00						12 00	
1849 to 1850	3	1	232	38 20	86 82							12 00	
1850 to 1851	3	1	277	30 00	99 20							12 00	
1851 to 1852	1	1	232	75 00	116 11	15 70	76 00	800 00	179 18	55 24			
1852 to 1853	25	1	271		93 43	16 73		800 00		168 11			
1853 to 1854	30	1	277		64 17	7 05	2 00		1,147 04	74 10			
1854 to 1855	5	4	280		81 18				1,219 00	150 00			
1855 to 1856	6	5	283						1,700 00	325 69			
1856 to 1857	8		288										
1857 to 1858	28	1	311	22 50	169 30	9 25			1,338 44	222 79			
1858 to 1859	9	4	315	200 00	191 01	171 00	20 00		2,281 17	748 21			
1859 to 1860	7	5	315	194 00	172 50	136 00			2,026 00	324 79			
1860 to 1861	3	2	317	175 50	116 00	136 00			1,467 62	531 97			
1861 to 1862	6	6	326	103 72	100 75				1,113 61	88 10			
1862 to 1863	1	2	329	111 53	160 75	40 80			1,035 23				
1863 to 1864	1	1	319	201 25	171 25	161 15	111 75		2,518 00	734 17			
1864 to 1865													
1865 to 1866													
1866 to 1867													
1867 to 1868													
1868 to 1869		163	65	70 19	48 04	67 27	182 75	41 03		2,699 44			
1869 to 1870		161	116	118 70		102 33	117 53	81 61		3,073 00	20 00	25 00	
1870 to 1871	12	1	166	114 77 01	63 18	72 97	83 70	38 08		3,942 90	10 79	30 00	
1871 to 1872	5	2	171	126 67 52	56 37	65 61	72 19	55 31	1,500 00	1,765 27	49 62	30 00	
1872 to 1873	8	1	178	153 55 97	16 17	61 20	52 60	51 12	1,500 00	1,205 24	87 11	30 00	
1873 to 1874	8	7	186	57 59	18 79	51 82	59 93	97 32	1,500 00	187 21	39 41	00 00	
1874 to 1875	2	11	196	165 51 30	41 88	39 75	51 62	92 12	1,775 00	1,111 66	33 16	30 00	
1875 to 1876	3	6	178	110 50	13 25	19 55	91 01	66 45	1,250 00	372 00	21 00	18 00	
1876 to 1877	11	3	181	175 17 30	6 60	4 55	118 98	5 10	1,200 00	1,070 81	11 65	32 00	
1877 to 1878	5	3	182	178 10 32	11 81	9 22	111 26	12 87	1,200 00	167 38	78 86	30 00	
1878 to 1879	1	9	192	182 9 10	16 98	8 30	91 60	9 20	1,200 00	130 00	21 15	32 00	
1879 to 1880	3	190	177	21 61	7 65	12 10	98 62	8 17	1,200 00	259 00	75 00	32 00	
1880 to 1881	2	1	179	158 27 93	20 40	11 30	69 80	2 23	1,200 00	675 00	12 42	25 00	
1881 to 1882	2	2	171	127 23 36	10 91	9 77	69 80	8 17	1,200 00	415 00	21 15	32 00	
1882 to 1883	9	1	179	141 23 67	11 55	8 18	66 92	12 72	1,200 00	526 32	28 10	25 00	
1883 to 1884	1	2	175	108 12 33	11 63	10 10	49 80	13 79	1,200 00	76 88	28 06		
1884 to 1885	2	2	172	175 11 76	1 12	5 08	54 08	9 79	1,200 00	151 26	2 84		
1885 to 1886	3	5	172	191 6 04	5 20	2 32	9 68	2 91	1,200 00	155 68	20 87		
1886 to 1887	37	1	201	187 25 04	14 82	2 53	76 81	18 99	1,200 00	186 49	25 00		
1887 to 1888	30	8	231	198 16 05	11 81	10 37	131 37	8 92	1,200 00	1,839 00	186 49	25 00	
1888 to 1889	84	15	312	248					1,200 00				









N.C. 204 Z99 1860-99 v.2  
Nos.1-13  
343074

N.C. Religious pamphlets

DATE

ISSUED TO

N.C. 204 Z99 1860-99 v.2  
Nos.1-13 343074

